IDI AMIN: HERO OR VILLAIN?
HIS SON JAFFAR AMIN AND OTHER PEOPLE SPEAK

JAFFAR AMIN & MARGARET AKULIA

South Africa Project
DI AMIN: HERO OR VILLAIN?

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Introductory Edition

Jaffar Amin and Margaret Akulia

www.idiamindada.com
A series devoted to uncovering Idi Amin’s story in its entirety, layer by layer, telling all the truth and shedding light on the untruths! Compiled and co-written by Jaffar Amin and Margaret Akulia in Kakwa Adiyo narration style and format.

“This is not a conventional book series but a true story being told in book format in a “different” way. It should be viewed as such.”
“This series is dedicated to our father Idi Amin Awon’go Alemi Dada and all the people who are still ‘groaning’ under the very same ‘oppressions’ that ‘created’ him.”
Idi Amin Dada ruled the East African country of Uganda from January 1971 to April 1979 when he was ousted from power by a combined force of the Tanzania Peoples’ Defence Force and Ugandan exiles operating through Tanzania. He left a controversial and conflicted legacy, as depicted by Oscar-winning film star Forest Whitaker in the hit movie “The Last King of Scotland”; but have authors and filmmakers who have attempted to tell his story to date really told the whole truth? Have they delved deep enough to uncover everything there is to know about Idi Amin, everything there is to tell about him and what actually happened during his rule and after he was forced to live in exile, first in Libya and then in Saudi Arabia? “No” says his son Jaffar Amin and other people!

In this unprecedented series devoted to telling Idi Amin’s story in its entirety and not just “selected” parts, Margaret Akulia engages his son Jaffar Amin and other people in candid “conversation” about his legacy. As the world continues to pronounce “A Guilty Verdict” on Idi Amin after “finding him guilty beyond reasonable doubt”, many people are adamant in asserting that “others” and not Idi Amin committed the “mass murders” attributed to him in Uganda!

Was Idi Amin “Framed” or “Guilty as Charged”? Was something “insidious” going on during his rule in Uganda as alleged by many? What role did racism, colonialism, neocolonialism, classism, religion, tribalism and greed play in “creating” Idi Amin? What should be made of the “conspiracy theories” relating to the actual “culprits” being “at large”? Who are these “culprits” and should the “ruling” by alleged “kangaroo courts” that have presided over his case to date be accepted as final? What would the “evidence” show in a proper Court of Law in relation to allegations of “mass murder”, economic unfairness towards Ugandan Asians and the “conspiracy theories” that have surfaced since Idi Amin was ousted from power? What should be made of the conflicting characterization of Idi Amin as a Hero and Villain at the same time? What are the lessons the global community can learn from his actual story?

Many Ugandans welcomed the military coup by Idi Amin in 1971 and vowed undying allegiance. Others took a more cautious "wait and see" approach. On the day of the coup, large crowds of Ugandans rejoiced deliriously. They demonstrated their support for Idi Amin by flooding the streets of Kampala, "dancing" and "singing" to their heart's content. However, 8 years later, the same Ugandans were rejoicing deliriously, “dancing” and “singing” for “someone else” after having done the same thing for Kabaka Mutesa II and Apollo Milton Obote when the Kabaka became the first President of post colonial and “Independent” Uganda and Obote its first Prime Minister.

What is wrong in Africa? Is “Western style” democracy possible or even ideal in the continent of Africa? What can be done to stop the perpetual bloodbaths that have characterized “African Politics” since “Independence” from colonial powers? Why is Africa languishing in poverty despite its wealth of resources? What about the lessons ingrained in Idi Amin’s story including the time he became involved in the “age old fight” between the Arabs and Israelis? What made Idi Amin choose sides in the tussle by breaking the rock solid relationship he had with Israel until 1972 and taking up with the Ummah (Community of Muslim Believers) instead? What are the stakes for Jews, Muslims, Christians and “everyone” else in this “fight to the death” between Israelis and Arabs?

Become involved in solving a “Jigsaw Puzzle” that may well provide answers to the world's problems! Learn about Idi Amin’s actual story in its entirety. Compare details in this book series and related films with details contained in the Fictional Novel and Film “The Last King of Scotland” and other books and films about Idi Amin. Opportunities will be provided through Learning Circles intended for individuals and groups to discuss issues raised, with the purpose of coming up with solution-oriented strategies.
About Jaffar Amin

Jaffar Amin is the son of Idi Amin Dada the Ugandan President who ruled Uganda from January 1971 to April 1979 and was depicted in the hit movie “The Last King of Scotland” starring Oscar-winning Film Star Forest Whitaker. During his formative years, he attended Kabale Preparatory School, a Missionary School located in Kigezi District, Uganda until 1979 when he and his family fled Uganda and lived in exile, first in Libya and then in Saudi Arabia. While in exile during the Eighties, Jaffar Amin attended school in the UK, studying for “O” and “A” Level Certificates in London and Leicester. Jaffar Amin’s exile ended in 1990, when he returned to Uganda. He is the Founder and Chief Executive Officer of the Al-Amin Foundation whose objectives include promoting and protecting the positive legacy of Idi Amin Dada.
The Airhostess asked to see Adroru’s ticket and Passport before she could board the flight to Johannesburg, South Africa. As Adroru handed her the ticket and the United Nations Travel Document that had been issued in lieu of a Passport by the office of the United Nations High Commissioner for Refugees in Geneva, Switzerland, her mind wondered off to an experience she had at Jomo Kenyatta International Airport. Adroru had travelled by KLM, the Royal Dutch Airlines, from Khartoum, Sudan, to Nairobi, Kenya and was en-route to Johannesburg, South Africa and then her final destination, Maseru, Lesotho.

Before boarding the flight to Johannesburg, Adroru had woken up with a startle to an announcement in English, Swahili and Afrikaans. She had fallen asleep as she waited to board her flight to Johannesburg, South Africa. Adroru had been denied entry into Nairobi by Kenyan Immigration Authorities, because she was considered “Stateless”, as a Refugee.

As on her first day at Kagote Primary School in Fort Portal, Western Uganda, her first day in Sacred Heart Senior Secondary School in Gulu, Northern Uganda and the days she landed as a refugee in the Congo and the Sudan, she felt insecure and scared. Only this time she was alone and she was headed for South Africa, where Black people were considered inferior to White people and other lighter skinned people.

Ligito had recounted stories of mistreatment of Black people in South Africa because of the colour of their skins, during the times he told stories about Nelson Mandela and the Apartheid System in South Africa. Adroru had herself studied and read several books on South Africa and her aunt who was married to Uganda’s Ambassador to Lesotho during Idi Amin’s government had also told her stories of encounters they had with South Africans.

During the time she attended Sacred Heart Senior Secondary School, the Catholic Boarding School for girls in Gulu, Northern Uganda, Adroru and her classmates had studied Peter Abrahams’ book “Mine Boy” as a Literature Text. They had learnt about Xuma the Mine Boy and the mistreatment of Black South Africans by White South Africans. As they studied Mine Boy, Adroru had been saddened by the fact that there were still Black people in other parts of the world who were considered less than human. However, Adroru had never in a million years imagined that she would end up in a part of the world, where Black people were considered inferior because of skin colour. She had never really been prepared to have a first hand experience of some of the stories Ligito told about South Africa.

Adroru sighed and wondered what was going to become of her now as she approached the Airhostess on her way to board the flight to Johannesburg, South Africa. She wondered what Ligito would say about her impending encounter with the Apartheid System of South Africa that he despised with a passion and the suspicious look she was getting from the Airhostess.

Adroru suppressed a chuckle as she looked at the Airhostess and dialogued in her head, “You stupid, pompous, ugly, puffed up, croaking frog”. Adroru had a lingering smile on her lips as she recalled the times she and Ligito made fun of people that look down upon others and referred to them as stupid, ugly, puffed up, croaking frogs. She and Ligito always exchange a knowing look whenever they encounter people who discriminate against or treat other people as inferior beings.

Ligito always becomes very upset when anyone is discriminated against or treated as an inferior being! He is constantly telling that people who discriminate against other people, put others down or treat people badly are like croaking frogs. Adroru knows what Ligito means by this insult and always rolls on the floor with laughter when Ligito jeers, "Look at the bastards! They are like puffed up, ugly croaking frogs and they don’t even see it!”

Adroru knows that every Kakwa despises and considers a frog as one of the ugliest and weakest animals on earth. She knows that if a Kakwa wants to insult someone or challenge someone to a physical fight, they only have to call the person a "frog”, that frogs are ugliest when they are puffed up and croaking.
Adroru often chuckles as she observes frogs loudly croaking during her trips to the well. The croaking frogs always irritate her with their deep, boarse, ugly and monotonous songs. They are always so puffed up and seem so pompous as if saying, "Look at us, aren't we the weakest, loudest and ugliest creatures on earth?"

The Airhostess had started speaking to Adroru in Afrikaans, then she had switched to a strange and heavily accented English that Adroru could hardly understand, when she realized that Adroru didn’t understand a word of what she was asking.

"Where is your passport?" the Airhostess repeated in the heavily accented English, because Adroru could only produce a United Nations Travel Document issued through the office of the United Nations High Commissioner for Refugees in Geneva, Switzerland and not a real Passport as everyone had.

"I am a Conventional Refugee. I am using a United Nations Travel Document for travelling", Adroru responded to the question in "perfect" English that had a "tint" of "British Accent".

"Where are you from?" insisted the Airhostess.

"I am from Uganda", Adroru offered, wondering what the Airhostess was now thinking because Idi Amin had boasted about liberating Black South Africans by force and bombing Cape Town when he was in power. Adroru’s aunt had also told her stories about South Africa when she and her husband were living in Lesotho. Her aunt’s husband had been posted to Lesotho as Uganda’s Ambassador to Lesotho during Idi Amin’s regime and the two had taken periodic trips to South Africa.

During visits to her aunt in Kampala when she was attending Sacred Heart Senior Secondary School, the Catholic Boarding school for girls in Gulu, Northern Uganda, Adroru’s aunt had told stories about encounters with South Africans. During one visit, her aunt had recounted to Adroru and several of their extended family members how she and her husband went shopping to South Africa one day. As they were driving across the border into South Africa, they saw a car approach them from behind after they had driven off from the Border Post. A White Border Patrol Officer flagged them down and asked them questions. The Border Patrol Officer had been tipped by a colleague that the person in the car that had just pulled off was Uganda’s Ambassador to Lesotho. According to her aunt, he had been curious to see what Ugandans looked like because of all the stories they had heard about “boisterous” Idi Amin. Ligito constantly told jokes about Idi Amin’s threats to bomb South Africa and overthrow the Apartheid Regime by force. Amin even named one of his residences after Cape Town for that reason, Ligito said.

Ligito always chuckled when he remembers the times Idi Amin made a bunch of "Gilia" (White People) “kneel” before him and others carry him the way Black Africans used to carry White people in the colonial days. It was always a big joke when Ligito chanted, “Conqueror of the British Empire”, “Conqueror of the British Empire”, “Conqueror of the British Empire” the way the Newspapers screamed one time because Idi Amin gave himself that title.

Sometimes Ligito asserted while laughing that, the British deserved the rudeness they got from Idi Amin because they created him. He told that it was the fault of the British that “Awon’go Alemi turned out the despicable way he did”……. 

Adroru was still smiling and dialoguing in her head when the Airhostess handed her back her United Nations Travel Document.

“Are you a member of the African National Congress?” a nearby White male Steward had rudely interrupted the interrogation Adroru was getting from the Airhostess in the same strange and heavily accented English. Adroru had said “no” but with a mischievous smile because she was thinking, “Are all Boers as stupid as you two?”

Ligito used the word Boers to refer to bigoted and racist South African Whites.

Adroru is convinced that Ligito would have had an altercation with the Airhostess and her male colleague because they had a terrible attitude with Adroru. She wished that she had travelled with Ligito this time because she knew that he would have shared more stories about the despicable Apartheid System. She knew that he would even have “made a scene” out of spite and to draw attention to the “stupid” Boers as he referred to the bigoted and racist South African Whites.
Ligito told that the African National Congress was the organization Nelson Mandela belonged to and that the African National Congress and other South African Freedom Fighters were hell bent on overthrowing the Apartheid System in South Africa and he was happy about that. He told that sometimes, members of these organizations who were living as refugees in neighbouring countries travelled back to South Africa for purposes of sabotaging the Apartheid Regime. Because of that, the Boers looked upon anyone who was a Conventional Refugee with suspicion, particularly people such as Adronu that carried United Nations Travel Documents.